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THE ANNIVERSARY.

It is difficult to realize that a century has already been completed since the birth of the man, whom the Lord selected as His instrument for the restoration of the Gospel in this age. Men and women are still living, who were personally acquainted with him, and who can testify of the divine power that accompanied his ministrations. It is only as we notice how the noble ranks of these veterans are being thinned out every year; how few and far between they now are, that we begin to realize that we have passed a century mark, and that a most prominent one in the pages of history.

The life and work of the Prophet is before the world. He came with a most important message—that the second coming of the Lord is at hand, and that the children of men must prepare themselves to receive Him, by repentance, baptism, and the reception of the Holy Ghost. He taught some of the most important truths ever revealed to man, concerning our origin, our mission here, and our final destiny. Never was man more misunderstood, hated, maligned, and abused than he. Satan never rested, until his blood was shed by assassins. Never was man more ruthlessly murdered than Joseph and Hyrum. But the work continued, because it was God's. And it will continue, worlds without end, for the same all-sufficient reason, in spite of all.

The Prophet Joseph was kind. He loved his fellowmen with a pure, fervent affection, as he loved his God over all things. He was one of the most loyal patriots this country ever had, devoted to the American form of government, as a gift from God. He was endowed with supernatural wisdom, penetrating the future as the past, and comprehending the present as no statesman of modern times. Had he been listened to, this Republic would have been saved the Civil War. The questions that now puzzle the wisest heads, and make men fear for the future, would long ago have been solved. The country would have been saved from the contentions that have placed a chasm between capital and labor, and from the trust evil, and other symptoms of disease in the commonwealth. We would not have had the "investigations" that have made this country a "his and a hy-word" among other nations. The marriage and divorce questions would, long ago, have been settled, and the purity of the American home safe-guarded. There would have been no race-suicide question. But the world did not receive his message, and is, therefore, now struggling with these problems. Many of the doctrines taught by the Prophet have, since his martyrdom, been gradually absorbed by the best of men and women in the world. Among these are, notably, those relating to the destiny of the human family. The others will also ultimately be universally accepted. For truth lives forever. That is the lesson of this significant anniversary.

Our brethren have today unveiled a monument, raised to the memory of the Prophet, on the place where he was born. It is a most beautiful work of the stone-cutter's art, and in its vast and beautiful proportions it marks the progress made by the Church since the beginning. But it is more. It is a testimony to the world of the divine origin of the work, against which the gates of hell have in vain waged almost a century of warfare. It should also be, as was the monument raised by Jacob at Bethel, the sign of a covenant on the part of the people of this land, to serve God faithfully and unswervingly.

GOD'S RECKONING OF TIME.

We are requested to answer this question: "What does Peter mean by his saying in II Peter, iii: 8? We should say he means exactly what he says. Here is the text:

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Peter evidently had reference to Psalm 90, verse 4: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." His purpose was to show that "The Lord is not slack concerning His promise as some men count slackness." Or in other words, that which seems a very long time to men is not so in the sight of the Lord. By reading the previous verses of the chapter in Peter quoted from, it will be seen that the Apostle was showing the folly of people who were complaining because the promises of the Lord concerning His second coming were not fulfilled as quickly as they anticipated, and they assumed that those promises had fallen to the ground. Hence Peter's remark concerning God's eternal view of time and men and things, not being bounded by human conceptions of duration.

But there is a principle associated

with the plans and purposes of the Almighty in regard to His creations, which have some bearing on the matter alluded to by the ancient writer. It is made manifest in the book of Abraham, translated from the Egyptian by the Prophet Joseph Smith and contained in the Pearl of Great Price. It is there revealed that when the Lord showed Abraham the stars of heaven in their multiplicity and relationship to one another, and promised him that his seed should be as numerous as those heavenly bodies, he also showed him how the solar system revolved around another system, and they around another, until a great governing orb was reached called Kolob. And Abraham wrote, saying:

"And the Lord said unto me by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord after His manner of reckoning, it being one thousand years according to the time appointed unto that wherein thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob."

This throws light also upon those "days" of creation mentioned in the first chapter of the book of Genesis. There is no need for us to elaborate on this subject. It is one pretty generally understood by the Latter-day Saints, although it may not be accepted by persons who differ with them on such matters.

A REMARKABLE PREDICTION.

The prophecies uttered by the Prophet Joseph, which have been miraculously fulfilled in the broad daylight of the present age, are numerous, and striking. They should be diligently studied, and be made the objects of devout contemplation. For, the prophetic word is still the "more sure word," which is as "a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Fulfilled prophecies cannot, by any contrivance be classed among "gunningly devised fables," as the plainest facts of history sometimes have been. They are therefore, without controversy, the "more sure word." And the Prophet Joseph, by divine inspiration uttered many such, the fulfillment of which constitute a seal of authority on his commission from God.

Perhaps one of the best known of these prophecies is that given on the 25th of December, Christmas day, 1832, concerning the Civil War. This event was by him predicted 23 years before the attack on Fort Sumpter, and with the clearness of detail of a Daniel. He foretold that the war would commence with "the rebellion of South Carolina," that it would "terminate in the death and misery of many souls," and not be an inconceivable affair; he foretold the division of the South against the North, and the appeal of the South to Great Britain and other nations, and, finally, the pouring out of war upon all nations. (Doc. and Cov., Sec. 87.)

About the time this prediction was given South Carolina exhibited a rebellious spirit. In November, 1832, a state convention passed an ordinance declaring the tariff acts "null and void," and not binding upon "this state, its officers or citizens." And President Jackson had to send troops to Charleston to defend the customhouse. It is to be observed, however, that finally, Congress took measures to quiet the storm, by the so-called "compromise tariff," which virtually accomplished the object for which the South Carolina nullification act had been passed by that state. All reason for hostility then seemed to be removed. Tranquility seemed to reign.

The Prophet Joseph was at that time only 27 years old, unexperienced and unlearned. Yet, he alone foresaw that the flames of civil war would flare up from the embers which statesmanship sought to render harmless. If that prediction had been made by Andrew Jackson, Calhoun, or Daniel Webster, it would have been remarkable, and ascribed to the extraordinary foresight of these statesmen. But they did not perceive the "signs of the time." That the youthful Prophet penetrated the mysteries of the future, was due to no other cause than this, that the Spirit of the Lord rested upon him and illuminated his soul.

Years passed, and it seemed as if the predictions were about to be forgotten. No one dreamed of a war of secession. However, twelve years later, when the Prophet and his beloved brother, Hyrum, were about to complete a glorious life, by martyrdom, he reiterated the prediction of war. To his tormentors he said, in part: "Inasmuch as you and the people thirst for blood, I prophesy in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satisfied with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of." And they did.

When ancient Israel rebelled against Jehovah and asked for a gold calf, they were given one, but they had to drink the dust of it, in water, to the last particle. When they rebelled because they lacked meat in the desert, they were given meat and made to eat until they were sick unto death. On the same principle, those who thirsted for the Prophet's blood, were given war and bloodshed for years.

Joseph was a true Prophet. He declared the will and purposes of the Lord. Much of that which he foretold, has already come true. Much more remains unfulfilled, but it will all be accomplished in due time. The "heavenly nations" are to be redeemed; Satan will be bound, and the Lord will come in His glory. The earth shall be given unto those who "are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived," and "they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and His glory shall be upon them." (Doc. & Cov. Sec. 14.) A glorious time is coming to all who serve the Lord in righteousness, and remain faithful.

JOSEPH'S FIRST VISION.

No incident in the truly remarkable life of Joseph, the Prophet, was of more consequence to himself, or to the entire human race, than the vision, by which the great and marvelous work he was called upon to perform, commenced. When granted this great revelation he was only about fifteen years of age. It was a beautiful morning in the early spring of the year 1820, that he was led into the depths of a wood near his home, and to a little glade, where he was prompted to pour out his soul in prayer to the Almighty, for wisdom. After an intense struggle with the powers of darkness, he beheld a heavenly light, and two divine personages, that filled him with awe, and yet with unspeakable joy. And then he was told, in answer to his trembling question, that the existing churches were all built upon false creeds. He was warned not to join them, for "they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." This was indeed a revelation. It forms the beginning of a new dispensation. With it, the claims of the Prophet Joseph to the exalted position of a divinely commissioned messenger to mankind, must stand, or fall.

Some of the opponents of the Prophet have taken offense at the declaration quoted above, but without just cause. It does not say, that all truth, all righteousness, all light had been taken away from the world; it does not say that all men then living were wicked, or destined for eternal damnation. It does say, that the ecclesiastical form of government known as the Church of God, had been abolished, and that no church claiming that name had the original, divinely appointed organization, or the divine laws in their purity. In other words, the message declared, that the general apostasy predicted by the Apostle Paul, and others, had actually taken place, and that the world was religiously, and otherwise, suffering under the conditions originating in that apostasy. It was a confirmation of the ancient predictions of the servants of the Lord, and therefore a testimony to the infallible truth of the word of God.

Is it historically true that such an apostasy had taken place? No one acquainted with the ecclesiastical history of the early centuries of our era, can doubt that. That apostasy commenced already in the days of the first apostles. Paul warned the Elders of Ephesus, that from "among themselves men would arise speaking perverse things, to draw disciples after them." John asserts that many antichrists had already gone out into the world. The seven churches of Asia Minor are therefore exhibited to us as beacons, and not as patterns. Ephesus was threatened with the removal of the candlestick; and the Laodiceans were neither cold nor hot, and therefore in danger of rejection. In fact, the churches were, during the first three hundred years, hastening to that state of moral and doctrinal corruption which finally brought the Mohammedans upon them, to sweep over them as a destructive cyclone. The apostolic warnings were but little heeded. Clement of Alexandria, in the early part of the third century gives a fearful picture of the conditions observed by him. If his sketch is true to life, the manners of the so-called Christians in his day had indeed departed far from the ideal. He says: "I know not how it is, but they change their forms and manners with the place like the polypus, which is said to resemble the rocks to which it is attached. For after they come out of the congregation, they become like those with whom they converse, or rather they are convicted, by laying aside a hypocritical appearance of reverence, of being what they were not known to be; and having revered the discourse concerning God, they left it within (doors), but without they are maddened by atheistic love songs, and they who before were rhyming immortality, bad farewell to it, saying, 'let us eat and drink for tomorrow we die.'"

Cyprian is another witness to the corruption of his age, which produced such number of apostates in the hour of persecution, that the church was more troubled to know what to do with them than with the heathen antagonists.

The nature of the tendencies that led to the general apostasy of the early church, may be learned from the Epistle of Paul to the Colossians. It is clear from that valuable letter, that the philosophers of that time taught that matter itself was evil, and that, consequently, there could be no direct communication between what is composed of matter and the Infinite One. To them the question became important, how to cleanse matter of all that is evil, and so to establish communication with God. Two answers suggested themselves to this vital question. One was, to "mortify the flesh" by the most rigid asceticism possible. A great many followed this line of conduct. Others recommended the most unbridled licentiousness as the surest means of overcoming all evil tendencies, and they, consequently, went to almost any length of sin and wickedness. To these two tendencies, originating in the same erroneous view of the relationship between God and the visible world, it is easy to trace many, both doctrinal and moral errors of the early centuries.

But this is not all. Representatives of the church of the first part of the fourth century officially revolted from the Jesus Head of the church, the Lord Jesus Christ, surrendering their authority to a pagan emperor. Let us cast a glance at the pages of history of that period. When the Emperor Constantine had succeeded in establishing himself on the throne, through wars, treachery, murder, and similar means, it occurred to him that he could best continue in power by making the Christians of the empire his friends. But he found them quarrelling with one another, and indulging in perpetual squabbles about doctrines. This puzzled him, and annoyed him, for he had no use for a divided church. In the Roman empire the most different religions lived peacefully together, but here was one which could not live in peace with it-

self. So he convened the first great council of Christians to settle their controversies and bring about unity. This was in the year 325. This was, as an ecclesiastical historian remarks, the first time the Christian church and the Roman state met each other face to face. When the emperor stood there among the three hundred and eighteen Bishops, he felt disgusted "at these coarse and cringing creatures, who one moment scrambled sportfully around him to snatch at a bit of his munificence, and the next flew madly into each other's faces for some incomprehensible mystery." But he saw that on the sentiment animating these men, the throne could be rested more safely than on court intrigues. At this council, and by the official acts of the delegates to it, the power vested in the holy Priesthood to declare truth and rebuke error was virtually given to a pagan emperor, who himself paid all the expenses of the meeting and undertook to execute its decrees. After this surrender of a sacred trust, the completion of the great apostasy was but a question of time. It followed, as naturally as the ripe fruit follows the planting of seeds.

And this is the great truth declared in the first, glorious vision of the Prophet Joseph. It was necessary for the world to know the extent of the apostasy from God's established form of spiritual government, before the Church—His Church—could be re-established. It was therefore declared under circumstances more impressive, even, than those under which the Law was written upon the Mount, as a preliminary to the restoration of the Gospel, by which, finally, the human family will be redeemed.

War is the bright side of hazing.

It is better to work almost anywhere than in a rut.

A Merry Christmas and a Happy New Year to all!

A man is known by the insurance company he keeps.

Korea regards Japan's progress as the rake's progress.

Old Ironsides is not to become scrap iron without a scrap.

McCall to McCurdy, December 25, "The ex's go before the wisest."

Ex-Governor Odell has become the enfant terrible of New York politics.

The Russian revolution seems to have spread to the University of Utah.

If you are real good and rich, Santa Claus will bring you what you want.

Odell called J. Sloat Fassett "collarless and hatless." His name calling was bootless.

There is enough snow to justify Santa Claus in using his sleigh instead of an automobile.

Isn't it time for E. H. Harriman to come to B. B. Odell's rescue with some political influence?

Hearst proposes to fight to the bitter end. Isn't it bitter enough already without going to the end?

The Russian revolutionists do not seem to realize that in stopping trains they stop the wheels of progress.

Admiral Dewey condemns hazing, and hits the nail squarely on the head when he says, "It is unfair and unmanly for several boys to attack one."

A Stamford, Conn., clergyman declares that a man with a \$25,000 salary is a thief. Then what is a life insurance President with a \$150,000 salary?

No matter what Philadelphia itself may be, the Philadelphia musicians are not so slow. They propose to regard social invitations as professional engagements.

Mr. Campbell-Bannerman announces that he will be no party to any scheme to subordinate the civil to the military authority. That's right. Britons never, never shall be slaves.

Insurance Examiner Vanderpool says he knew the report of the Mutual Life was not true. And yet he passed it. Never was a more shameful, disgraceful admission made by a public official. Out upon him!

Under written instructions from Richard A. McCurdy, president of the Mutual Life Insurance company, the books of the company were so manipulated by the transfer of profits to the that they showed no profit while in fact the profit was a million and a half.

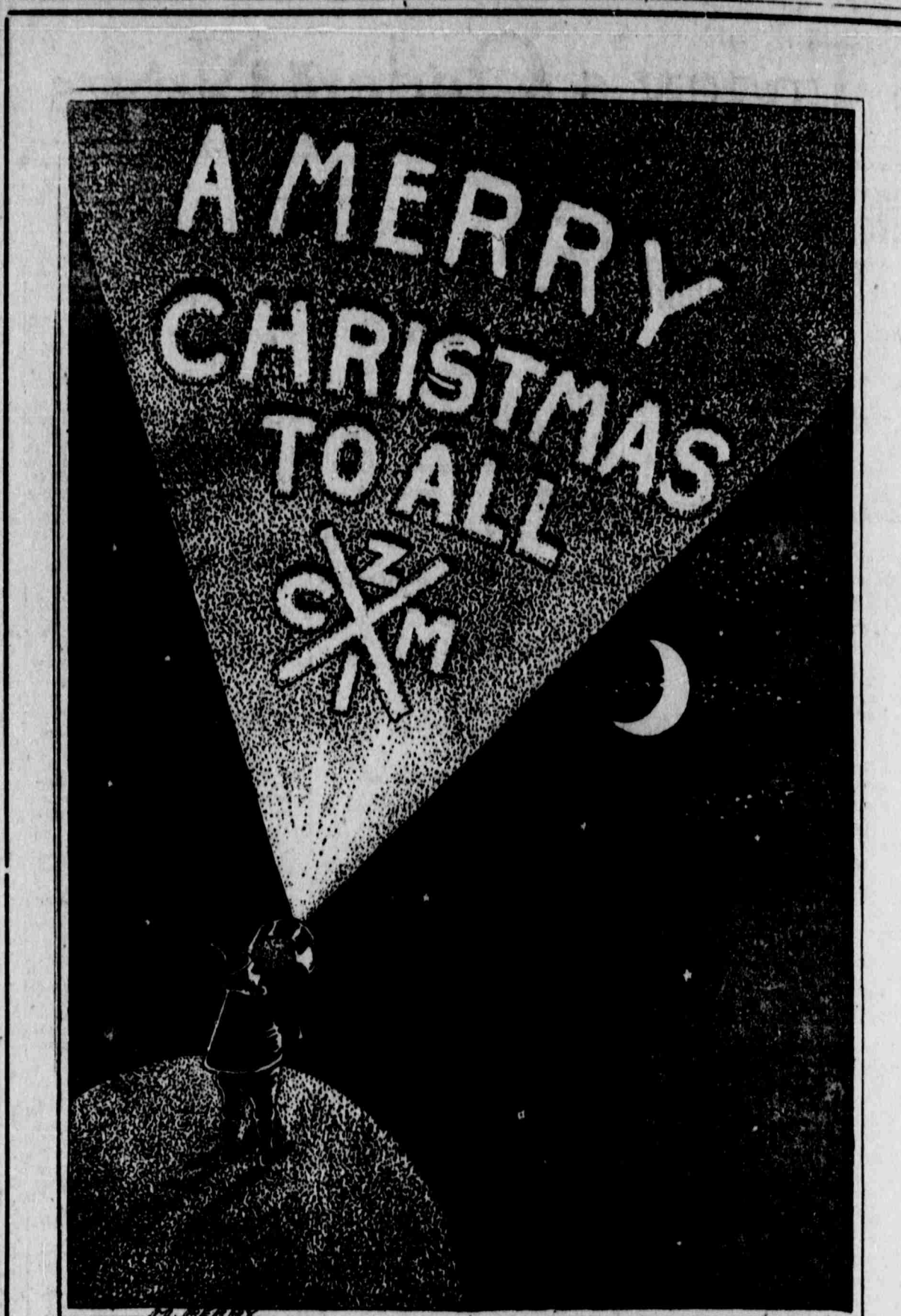
Never was there a better illustration of the saying that humor is ever near to pathos than Mark Twain's remark: "The illusions are the only things that are valuable, and God help the man who reaches the time when he meets only the realities." It has the ring of the great Don Quixote, and is among the very best sayings that Twain ever made.

We have received from esteemed friends, a great number of compositions both in prose and verse, prompted by the centennial anniversary of the birth of the Prophet. To find space for them all in a daily paper is beyond question, especially as most of them are rather lengthy. We, nevertheless, appreciate the communications. They prove that the faith in the work is increasing, and that the love of the venerable veterans in the Church, for the martyred Prophet, is as warm as ever. God's work is ever onward.

ENGLISH BEAUTY.

London Letter.

The golden age of English beauty has arrived. Physiognomists, physical culture experts, and the beauty experts, and the beauty specialists who congregate in Bond street see an extraordinary change for the better in the national looks. Day by day, they say, the people are growing more beautiful.



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